

Mawlana Sheikh Nazim

Love

ESSENTIAL SUFISM



Senesense
EDITING

Love

Essential Sufism Series

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Love

Sufi Teachings and Spiritual Practices

Mawlana Sheikh Nazim



SereSereS
EDITIONS



May our Beloved Creator, Allah Almighty, His Holy Prophet
-Sayyidina Muhammad ﷺ-, the Naqshbandi Masters and
the Sultan ul Awliya of our time, Mawlana Sheikh Nazim
al Haqqani, be pleased with this work.



* (ﷺ): "sall-Allahu 'alayhi wa sallam", that means "blessings
and peace of Allah be upon him (Prophet Muhammad)."



FOREWORD

"Bismillohi or Rohmoni ar Rohim.
For the Honour of our Lord, Lord of Heavens,
Lord of Love.

It is a smoll drop from the oceons
of endless Love Oceons.
Love that it is the reoson of creation.
We must use it first for our Creator
and then His creatures.
Love is our religion.

We love who loves their Creator
ond we are giving our respect to our Lord
through His Love.

May He Almighty bless true lovers."

Lefke, Cyprus
Ramadan, 1424, a. h. (November, 2003)

Mowlana Sheikh Nazim al Haqqani



LOVE

Prophet Muhammad ﷺ,
prayed to God:

"Oh! Allah

I ask You to grant me

The Love of You

and

The love of Those

Whom You love,

and grant me,

Oh! my Lord,

The Love of Those Actions

Which Lead Me

To The Love of You"

The Love of You

To ask our Lord to open up our hearts to His Divine Love is the most important request we can make of Him in our prayers, as nothing can take the place of love.

The Holy Prophet ﷺ, who is called the beloved of Allah, asked God for Divine Love, why?

Because who tastes that love, asks for more.

He whose heart is like a rack will not ask God for this love.

But those who have had the slightest taste of that love know that it is the key to all spiritual progress, to mercy, beauty, wisdom, to all favours that God may bestow upon His servants.

Therefore, the Holy Prophet ﷺ taught all mankind what is precious in this life.

The love of those who love You

And then this prayer continued: *"And grant me the love of those who love You".*

The first level, "Love of God", is the station of the Prophets, and you can't step from the bottom of the stairway to the top in one step.

Allah Almighty is the Transcendent Being. You can't even begin to fathom anything about Him Almighty, but it is easy to love those who represent His Love among mankind, for it is much easier for us to begin to understand and love human beings like ourselves. You will find nothing in their hearts but the Love of God; therefore, loving them is a means to approach the Divine Love.

The love of those actions which lead me to the love of You

Lastly, the Holy Prophet ﷺ asks for the love of those actions which lead to the love of God, actions which carry blessings with them, which soften our hearts and weaken our greed and selfishness.

These are the actions encouraged by our Lord through the example of His Prophets, actions ordered and recommended in His Holy Books.

And, although in the beginning our inner state may not correspond to these Sointly actions, by engaging our limbs in what pleases our Lord, He will strengthen our hearts thereby.



These are the three levels of love for which the Holy Prophet ﷺ prayed, and the wisdom reflected in this prayer is proof enough of the veracity of Muhammad ﷺ.

A Story

Once, as Moses, peace be upon him, was headed toward Mount Sinai, he passed the cave of a hermit.

The hermit emerged and called after him:

"Oh Moses, please ask your Lord to bestow upon me just an atom's weight of His Divine Love".

Moses agreed to do this, and then continued on his way. Later, when Moses was addressing his Lord, he petitioned on behalf of that hermit.

The Lord replied:

"I will grant that servant of My Divine Love, but not in the amount he requested. I will only grant him the tiniest fraction of an atom's weight of that love".

When Moses returned from the mountain, he quickly went to see what was happening to the hermit, to see what effect such a tiny dose of Divine Love might have had on him. When he arrived he was startled to see that where the cave had been a part of the mountain was blown away, and in place of that cave there was a deep chasm in the Earth.

"Oh servant of my Lord!" - he cried out-

"What has happened, where are you?"

Then Moses looked down the chasm and saw the hermit sitting down there as if in another world, completely overwhelmed by that love.

Why did that hermit ask for a portion of Divine Love?

Because he was worshipping but feeling nothing; he felt on emptiness in his heart that could only be filled by that love.

Without love, worship is tasteless and useless; therefore, we must be sure to build our worship upon a strong foundation of love and to bake love into the bricks of the building of our devotional practice.



- I -

The Love of You

Endless Love

Once upon a time, *GrandSheikh Abu Yazid*, one of the greatest pillars of the distinguished *Naqshbandi Order*, who has such spiritual power, that he was able to pray one Friday prayer at 12000 different places at once, met another *Sheikh* and had an association with him. That *Sheikh* presented himself to *Abu Yazid* (may Allah bless him), and said:

"Oh Sheikh! Here is one who just drank one cup of Allah Almighty's love oceans. One cup just, and he was drunk."

He meant himself with that.

And the *GrandSheikh Abu Yazid* answered him:

"Here is someone who drinks and drinks and never says 'It is enough!'"

So you can drink this whole bottle by force. The taste will get less and less, but if you can reach endless love oceans and beauty oceans of your Lord and you are allowed to enter into it, then you may drink and the taste will improve and increase and never become less.

So:

Which of these is important for you; to increase your taste or to make it weaker every day?

The Most Perfect Teaching

Your physical pleasures will become less and less every day. A person may marry a lady, but already the second night becomes less, the third night less, the second month will be less, the third month less. The first year is alright, the second year becomes less. That is the law of nature. You cannot prevent it.

But if you can reach to the love of the Lord through your wife and she can reach it through you, then it will increase.

I have been for more than 33 years with my wife, but she is still like she was the first night for me. That is my Lord's favour to me. Because we are asking through her love the real love of Allah Almighty. And it is the most perfect teaching for mankind: to make a relationship from that love and to jump to your Lord's Love.

Your Lord Is Asking For Your Love

But we are losing that chance if we are going to imprison ourselves in our physical love. Because physical love is not the real target. Instead, it is your Lord who is asking for your love because He gave you that love towards her and her love towards you, so that you can find your way into the Lord's Love and be able to reach endless love oceans.

Today, in our times, people come together for just three days! We are not asking for the love of animals. No! We are mankind, the deputies of the Lord, of Allah. You must represent your Lord's Love as a male, and she must represent her Lord's Love as a female. Then both will mix

and find light*.

The power goes through 2 wires -one alone cannot function- only both of them together. Therefore when divine love pours into your heart, you pour it into her heart and you must join the two loves. And it is then going to be your Lord's Love. And that is what we are asking for.

Come To Me

Therefore our GrandSheikh Abu Yazid was saying: *"I was drinking oceans and yet I was not satisfied"*.

Which one do you prefer?

Permanent and increasing or temporary and decreasing?

You must think about that.

When you say:

"That is alright", then come to me.

When you have made your decision, then we must show you the ways. Because children may play in the playgrounds, but when they grow up to the age of maturity, they will come to their parents and say:

"This game is no good anymore, we want something else. We are no little children anymore, we are asking for another game".

Because when you have finished the importance of your temporary pleasures and you have decided to reach the age of maturity, you may say:

"I must ask for something else", and *"Life is not just a game"* and *"This planet is not just a playground"*. Then you may reach the real target of your permanent pleasures and permanent desires. You may then taste the endless love oceans.

* Men represent the Perfection (Komol) of Allah Almighty, and women represent the Beauty (Jomol) of Allah Almighty. The completeness for both is when there are together.

How to Reach the Love Ocean?

European people are writing: "Love, love" everywhere "Love". It means that it is the most important thing for them. But they are not asking for real love and how they can reach to that endless love ocean.

They have only been given a drop of that endless love ocean and they waste it so quickly. Still they are saying, "Love, love, love...". Because they have lost their chance.

They had been given that love as a chance to show and reach real love oceans, endless love oceans of our Lord. But it had been wasted and now you are running and saying, "Love, love, love..." and there is no more love.

All people are sincerely asking to reach endless love oceans. Everyone's soul is asking to reach endless beauty oceans. Only one drop of the beauty oceans of the Lord is divided between all people. So:

From that drop how much can reach a beautiful girl?
Or a handsome person?

How much?

So much that you can be drunk by the beauty of one person.

You may lose yourself through that beauty, even though it is just the part of that one drop that is coming to her from the endless beauty oceans that are waiting and expecting you to reach it and to come into it and to swim and to drink and to be drunk in it.



Prayers at Night

To make much more prayers at night is impossible without enough desire and love through your heart for your Lord. It also requires great wisdom:

Do you think that a car may move without fuel?



Spiritual Power

Try to give more time of your day to reach to spiritual power. Every worshipping and *dhikr* helps, giving you more love to the Lord, and real life comes through love. Saints say: people without love are like dead ones walking on earth.

Love is life, light and our perfection. As much as your love is growing, you live more joyful, happy. The main purpose of *tariqats* (Sufi way) is to train people to make *dhikr*, so that they may take support and power from it.

All illnesses go away by glorifying the Lord. Through your love for the Lord you will reach health, pleasure and happiness here and hereafter.



Burning

You ore burning.
And whot burns you
is love,
or it is fire.



Meeting

If you ore unable to give *mohobba*-love ta the hearts-
you won't be able to connect one world with onather.

Only those who meet on the some lines can be
together. Then, there shall be na jealousy, no hotred ond
na enmity among them.

When a person meets another through the Divine
Love Oceans, haw con there be jealousy, hatred, enmity
ond envy?

It is impassible.
Yes, impassible!



Oceans of Love Creatures of the Sea

Does anyone think that the aceon is only whot
appears on its surface?

By observing its hue ond motion the keen eye may
perceive indications af that acean's unfathomable depth.
The Lard's mercy ond compassian ore an ocean with na
shore, providing endlessly varied vistas for those who soil
its surface, but the greatest wonderment ond fulfillment
is reserved far those "creatures af the seo" far whom that
mercy hos become their own medium.

The Lard beckans us through a Divine lave
ond ottraction which hos been implonted in aur hearts, a
lave thot maybe understoad ond felt consciously as Divine
by some, ond only indirectly as love for His creatures or
creation by others. In either cose the puli af aur heartstrings
draws us to thase mercy Oceans, just os our physicol badies
feel drown ta o warm and gentle seo.

We are of the Sea

By meons of the revelotian of Holy Books and
through the exomple set by *Prophets* and *Saints*, all human
beings have been brought in cantoct with those Oceans.

For humonkind ot large, these revelotians serve
os vessels, or os "instruction monuols" for building and
maintaining vessels that ply thase most spacious seas, but
far thase who have the means ta read between the lines,
a great revelotian emerges: that we are of that sea, that
our place, our hame is in the depths of thot seo, nat an its
surface.

To Dissolve in the Ocean

The Lard is beckoning us to enter that Ocean
af Unity while we are yet in this life, ta dissalve as sugar
dissalves in teo. When the sugar dissalves you can na
longer say, "This is sugar and this is tea". Our Lard's
invitation ta jain in His Unity is always extended, and it

Is our fate to suffer until we respond to that invitation. As long as we cling to our claim of autonomy we will have to bear the brunt of the hard lessons that this world has to offer us – and cry out in pain. Let go and nothing can harm you.



Love is the Basis

Love is the bond that binds hearts, the basis upon which to build. If love is the foundation, your building will withstand all earthquakes and storms; and you may build it as high and wide as you please without it being in danger.

Therefore, our Way is the Way of Love. Leave what is keeping you from following that Path and turn to follow it with perseverance; follow this path all the way to your destination.



My Love for You

One of the greatest Saints was *Rabia al Adawliyya*. We call her *Rabia Sultana*, because she was dressed in the robes of the *Sultan*.

She used to address the Lord:

"Oh my Lord, I am not coming to You because I

am eager to get into Your paradise. I am also not coming to You because I am afraid of hell. I am free of that. I came to You through my love for You. You are the only One I can give myself to with full love. Even if there was no paradise and no hell, I would come to You. You must be praised. You must be respected. You must be obeyed".



God's Mercy

Everything pertaining to this world is impermanent, constantly in a state of transition. Therefore, it is only natural that I am here addressing you today and elsewhere tomorrow. Don't let this condition sadden you, for, in reality, transition is God's mercy to man. Don't wish even for good times to last forever, for you wouldn't be able to bear permanence, you would just get fed up.

Know that the discontinuation of any desirable state or condition is the catalyst for going on even deeper appreciation of what is good. Longing for the attainment of the spiritual realities of which you have caught a glimpse is the means to their attainment.

Is there any morsel tastier than that upon which the fast is broken?

This is the reason that Allah Almighty created the world as it is.

The signs of the heavens take their turns inspiring our souls. The rising sun brightens our day, but just when we would start to get fed up with it, lo and behold, it bows out and the soft light of the moon enchants us with its

many forms: appearing first as a delicate crescent, then waxing gradually to its full and waning. If it never waned, no one would be able to appreciate the awe-inspiring immensity of the storied heavens.

The treacherous pilgrim may cross snowy mountain passes and sun-scorched deserts barefoot, or even on his hands and knees in order to reach Mecca. When he finally arrives he is struck dumb by the awesome majesty of the Holy Kaaba. Tears stream down his face as he clings to its door, pouring out his heart and soul to his Lord. And the Lord fulfills his heart's innermost desire in accordance with the longing that drove him to suffer freezing wind and scorching sun.

Longing brought him to the house of the Lord, but the pilgrim's dedication to his Lord will not be served by his staying in Mecca and on, but returning to his country with the cherished memories of his pilgrimage inspiring his faith. Should he choose to remain in Mecca he runs the risks of gradually becoming callous and hardened to the sight of the Kaaba like the inhabitants, who never had a Mecca as their distant sought-after goal—who crossed no desert to attain it, but who may, rather, cross through the Holy Mosque as a shortcut to get from one part to the market to another, barely casting a glance at the magnificent Kaaba.

Once a *murid* (disciple) used to attend his Sheikh's discourses only occasionally, although he lived in the vicinity of Sheikh's *Dergah* (Sufi School).

The Sheikh asked him:

"Why do you attend so infrequently?"

The clever *murid* answered:

"Because I don't like being asked to attend less frequently".

Love is Eternal

The sun, the moon, the stars, the Holy Kaaba, the beauty of nature or architecture, or the face of a beloved person: all these sights may inspire us, may remind us of a great truth that is alive in our hearts, but of which we are yet heedless. But don't become enamored of the signs to such an extent that they become ends in themselves, and you cease to follow the directions they seek to impart to you. The object is not a heavenly body that will set, a symbol which may become a commonplace nor a face that will age or turn away from you.

When *Abraham* was yet a seeker of truth, at a stage of bewilderment on his road to truth, he became enamored of the sun, moon and stars, but, as each set he said:

"My love is not for those that disappear".

Love is eternal, and the transitory nature of all things pertaining to this world is a sign of truth, a sign that shows us by means of contrast.

Real spiritual love: love of God and love of mankind for the sake of God is the only truth, the only thing in this world that is permanently and constantly sweet.

Physical separation from someone you love, in accordance with the rule that pertains to the physical, may create a longing that will cause love to increase, may augment the bliss of reunion. But on the spiritual level that love is constant, is never interrupted by distance or by time.

Your beloved may be on the moon and you may be in bliss at the thought of reunion, but if love is unrequited, that is not sweet separation but a bitter pill. The extinction of love is pitch darkness. You may regard the sunset as beautiful, but how would you feel if it were setting forever?

Divine Love Binds

Love is the water of life. God created *Adam* from clay and water. If it were not for water the clay would hold no shape. Divine Love is what binds our *souls* together. That is why people become so miserable when they feel unloved. It is a feeling that something essential is missing from one's life, that life itself is incomplete, and in the face of this ache, people set out in search of love with the desperation of a man dying of thirst.

Love is an attribute of God Almighty which binds His servants to Him eternally.

The Lord created us and loves us; that is why everyone loves love. No one complains of love or wants it to be taken from him, but all want to be loved more.

"Where are you Seeking Love?"

Are you taking pure water from the gushing source, or muddy, slimy water from the ditch?

You love people, but they will die. Perhaps your love will be unrequited, or because of a small error or indiscretion on your part that person's heart will harden to you and love will be no more.

You say that you love him or her, but do you love him or her unconditionally?

Is your love permanent - love for the real immaculate divine essence living in that person-, or temporary, as result of some desirable attributes: beauty, youth, wealth, station or wit?

When that beautiful, young, wealthy, clever, amiable socialite becomes an ugly, old, penniless, senile, grumpy outcast will you still love her?

Is your love of the spirit or of the world?

Oh people! Seek real love, a love that cannot

go astray. That love is the love of God and the love of His creatures for the sake of His love for them. That love emotion may bind all receptive hearts.

There is a common saying: "*The friend of a friend is a friend*", so love people if you love God, for you must know that He loves them.



Oceans of Unity

You have been given one drop of love, one drop of existence from the Lord. Try to give it back to the endless ocean of love and existence: the unity oceans of Allah. You will be in the ocean and cannot ever be taken out into loneliness again.



The Sign of Love

The sign for your love towards the Lord is that it makes you familiar with everyone and everything, so that you love all creatures of Allah, never hating anyone.



The Beckoning of Love The Trials

He Almighty has given His Divine Love to the Descendants of Adam, and we have responded to our Lord, saying:

"We are true unto You, oh our Lord!"

Then He Almighty said:

"I am going to try you, to examine all of you to see who is true in his claim of loving Me."

In all of our lives there are trials, and by being patient in the face of them may we gain our Lord's endless love.

Ibrahim Ibn Adham

One of the most famous of Islam's Saints was the King of the land of Balkh, *Ibrahim ibn Adham*. He abandoned his kingship for his Lord's sake and went away to live on what he earned by performing tasks of menial labour, and devoted his spare time, and all his heart, to his Lord's worship.

When he abdicated his throne and went away, he left behind him a pregnant wife. After twelve years, the boy his wife had borne began to inquire after his father. The boy set out in search of his father, and successfully traced his movements until he finally came across him in Mecca. Ibrahim ibn Adham knew that the boy was his son the very first time he laid eyes upon his noble face.

He said: *"You are my son."*

The boy said: *"You are my father."*

Then Ibrahim prayed to his Lord:

"Oh my Lord, You know best that, up until now, all of my love has been exclusively for You. Now I see that same of my love is going to this boy. Oh my Lord, all I want in this life is that my heart be purely for You; therefore, I

implore You to please transform this love in my heart for the boy to love for You."

Then Allah Almighty took the soul of that boy to His Divine Presence. The love that the boy had had for his father was transformed into Divine Love, so that he went to the Divine Presence totally pure; and the love that Ibrahim ibn Adham had for the boy also penetrated to the realm of Divine Love, merged into the Divine Love Oceans of his Saintly heart.

Pure Heart

Allah Almighty is *"Al-Ghayyur"*, *"The Jealous God"*.

He calls us to merge all the love we feel into His Divine Love; to take the love we feel for our loved ones and transform it into a love that will penetrate into the realm of Divine Love.

This is the meaning of His requiring a "pure heart" (qalbun salim) from His servants, for all that you love in these dear ones is but the attraction of a ray of the attributes of your Lord which you see in them, which shines through the familiarity between you and them and reaches your heart.

These loved ones will die, and so will you; but if that love reaches to the ultimate recipient of all love, then the goal of human love has been attained, and it is acceptable and lovely in the Divine Presence. But if we fail to surrender to our Lord's decree of mortality for all His creatures, and hate Him for putting us in a temporary existence of passing images, states and feelings, life becomes a pill too bitter to swallow. In such a case, life itself becomes a sorrow ocean, as He Almighty calls all of His servants, one by one, back to His Divine Presence and away from us and this world.

Divine Wisdom

He is our Lord, the sole Sustainer of our existence. He has rights over us and tries us to see who will be true and hold to the love of their Lord. Therefore, all manner of events may occur: lovely people may die, young people may die, brothers, parents, wives and husbands may die, will die, must die. Everyone you love will die.

Then He looks to see what you will do:

Can you transform your love and make tragedy a cause of increasing your love for your Lord?

A few people understand this, and that is why they can't see the Divine Wisdom in sorrowful events. They don't recognize that our Lord is beckoning us to love Him wholly and exclusively; therefore they suffer.

Everything He Almighty has given to the Descendants of Adam is temporary, not worthy of that ultimate love. You must give your love to the One who is always in existence, from pre-eternity to post-eternity.

"Glorified is the Ever-living (Lord), for whom there is no Death."

Therefore, you must awaken to these realities and not ever think that events represent the decrees of a merciless God. Not far, in these apparently merciless events is contained boundless mercy, as our Lord rewards us in accordance with the severity of our trials: the recompense is more and more of His Love.

At any time sorrowful and unliked events may (and will) descend upon you. Your Lord makes them a means to approach to Him that He may pair out everlasting Love Oceans on His beloved servants.

This is a very important point, and a very heavy one. We must comprehend these wisdoms and their import, but such realization will evade us as long as we

are thinking that these are just some words. That Divine Love must be tasted. As much as I may repeat the words: "Honey, honey, honey... or describe the characteristics and flavour of honey, you are not going to taste it, not going to be satisfied. These realities must be tasted, and unless you have reached that point you cannot understand more than these words.



Love is the Most Precious Thing

Love is the most precious thing for everyone. It is the most precious, most valuable, and most expensive thing that the sons of Adam (people be upon him) have been given.



Nearness

If you do not notice nearness and do not notice it coming nearer, if your soul does not ask daily for the beloved, nothing has happened. You are playing. You are wasting your time.



Real Love

Our GrandSheikh is speaking about love:

There was one *murid* (disciple) in Dogheston who was on a high degree of love, a strong lover of Allah and the Prophet ﷺ. He was saying about love between people that so many people are liking one another but we are not accepting this love until it is tested to be true or not.

A love that is true for only seven days, or seven months, or seven years and then on the eighth goes away, that is not love.

How is that love described?

You may see in your friend a good word or action, and become angry with him and cut that love. Any love ending in enmity is not real love.

We must like for the sake of Allah then there is always forgiveness, love never ending. Real love must be forever.

If I like you and you are grinding me in a mill, if possible to come out whole after tasting all that crushing, if my love for you changes, it is not real love.

"Who is in love for the sake of Allah, will be on Minbars of light on the Last Day", says the Prophet ﷺ.

All people will ask:

"Who are these? Prophets?"

Angels will answer:

"No, they are lovers for the sake of Allah."

If love is for this life and the ego's enjoyment, then it is no real love. An important characteristic for believers is to love for the sake of Allah, even to love one person.

"A Love Story"

Our GrandSheikh said to me:

There were two *murids* (disciples) in his homeland that would sometimes meet and assault one another with

words, saying to each other all manner of things. Then they would look to each other's heart to see if there came any effect from the cursing, but no change. Next, with their hands they would slap each other until tiring, sitting down and blowing on their hands. Still, not changing in love. Finally they would beat each other with sticks, until falling down, then laughing together. Here soon would become very angry and run away.

To be like this is the highest degree of love, and for Awliya (Saints); not changing in love, whatever is coming from people.

If Angry, No Real Love in Your Heart

This *toriqat* teaches us to endure. If angry, it means, no real love in your heart. We must accept the faults of people, as we all have so many. We must be tolerant and compassionate.



An Open Door

Allah's Mercy has left a door open, one door. This door is for those who, without having asked and without knowing why, are seized by the Love of God and by the desire to know Him, although it is like trying to hold a glowing coal in your hand.



Divine Countenance

After this life's "tasteless pleasures" which are really no pleasures at all, we turn to our Lord and know real pleasure.

The more we can be with Him, the more certainly we can know this true pleasure but if we leave the way of His Pleasure we shall fall into hellish existence. Once we have tasted of Divine Love we will no longer ask for anything in this life nor in the next. We will ask only of Allah's love and to gaze upon His Divine Countenance.



The Name of the Beloved

Anyone who loves someone is going to be happy by repeating his or her name. We love Allah; we enjoy repeating and saying His holy name, by saying, "Allah, Allah."

Precious Love

Once, archangel Jibril (Gabriel) came to the Seal of Prophets, Sayyidina Muhammad, and he was bringing heavenly news and saying:

"Your Lord sends His greeting to you, Oh Muhammad, and says that you may love anything you like from this life."

Anything. You may love a woman, you may love a girl, you may love children, you may love your home, you may love your form, you may love your car, you may love your job, you may love your horse. You may love

this or that, anything. You may even love what is through your pocket (brings out a *tosbih*).

But you must know that what you love, either you are going to leave it, or it is going to leave you.

You may love your wife, your darling. Perhaps she is leaving you with some reason, or by death, or you are going to leave her with some reason or by death.

You may love your children, your sons, your daughters; but they may leave you with some reason or by death, or you are going to leave them with some reason or by death.

You love your home, but perhaps that home may be sold and you must leave it, or you are going to die and leave it.

Your car, your horse, everything that you are going to love; you must know that in the end you shall be separated from it.

So, it is not from wisdom that man should make his love for something that should be a temporary love, to lose his precious love by giving it where it will be lost.

This is a big lesson for mankind.

The Lord of Heavens means to say:

If you are giving your love, you must give your love to that one that you are not going to leave forever, or who is not going to leave you forever. And that is only your Lord. He is never going to leave you, and you are never going to leave Him. Any other things that you are giving your precious love to, it is going to be useless, it is going to be worthless; it is going to be finally nothing.

To Be

We are small ones, and our love is very simple. But the Lord's love, His love is like oceans. And He grants to

you to be through His endless love oceans.

Only one drop from His love oceans fell down on earth and divided through everything on earth, through creatures, from that one spot, a very small drop from love oceans just spread through mankind.

Then through other animals, then through that little spot of love oceans of the Lord, taking their shares, nature.

From that love, nature is coming green, coming in flowers, coming in trees, coming in fruits. That is from that spot of love from the oceans of love of Allah Almighty.

Everything that is going to be in existence is taking their shares from that spot of love from that drop of love oceans.

Thirst

Allah Almighty is preparing man with an ability, or capability, or capacity, to drink endlessly from the love oceans of Allah Almighty, never saying that it should be enough.

Every time that he is drinking from the love oceans of the Lord Almighty Allah, he is getting much thirstier, never getting to be satisfied. But his thirst is not like our thirst for water, because when we are thirsty, we are going to be in a kind of misery. A kind of unrest comes over us until we drink, our feeling is difficult we are asking to drink. But those who are drinking from the oceans of love of Allah Almighty, they are growing up with full taste and full enjoyment, and are asking for much more enjoyment.



Glorify

Try to give more time every day to prayers and *dhikr*. Angels glorify their Lord without tiring; it is their food. So the power of one Angel is more than the power of all mankind. It is a special power: spiritual people, Prophets and Saints, have it.

Glorifying the Lord gives you energy and peace, more power and support, and more love for Allah. Real life comes from that Divine Love. When there is no Love, there is no life. The Awliya (Saints) say that whoever doesn't have that Love is like a dead body walking on earth. Love is life and light, and the more we have of it, the more our life will be complete and full of pleasure.



Fervor

Rabia al Adawhiyya, who was one of Islam's greatest lady Saints, once said:

"I never let my ego believe that it would live another day.

-Rather, I would say to it:

'Oh Rabi'a, you must know that this is the last night of your life: you have seen the sunset, but you shall never see sunrise; therefore, you must be very serious about tonight's devotions and prayers, and try to make your Lord pleased with you.'

-In this manner was I able to get myself to pray one thousand prostrations every night."

When Rabi'a was praying so fervently in her dark

cell, that cell would be illuminated by divine lights every night. And when she found that the morning had arrived, she would say to herself:

"Oh Rabi'a! Don't wait until nightfall in order to worship; for although you saw the sunrise, for sure you won't live until sunset."

Because of such devotion, Allah bestowed upon her from His love, so that she was always immersed in it, not seeking satisfaction from anything else at all in life. When her heart was thus occupied with love of the Lord, all other tastes became tasteless and could maintain no place in her heart.



The Power of Faith

The love of God is the power of our faith, the spirit of our faith. If you haven't any love for Allah, then you cannot have any faith. It is impossible.



The Taste of Faith

Without love there is no taste within faith. In every religion love is the first power. When you love you will respect and you will follow. You cannot follow anyone without love.



Love your Lord

Don't pray to ask your Lord for more paradise and favours. No. Try to free yourself from that desire. Love your Lord, and ask only for His pleasure.



ZamZam

Have you heard about the well of Zamzam?

Even if all nations were to use its water, it would not be empty. It is impossible. Likewise for hearts which are even more important. The Divine Love that runs through the hearts of believers is more than enough for the hearts of the people of all nations.

If Allah is willing - we hope that through this grant from Allah Almighty - Divine Love will reach the whole of mankind and make people truly alive.



Divine Lights

Souls can only be fed by *Nur*, Divine Lights. There is no need for eating and drinking; their food is Lights. Everyone's *soul* is in need of Light. If they are not asking for Light today, they will ask for it tomorrow, or next month, next year or on their last day in *dunyo* (world). This is important: *Souls* are thirsty for the stream of Divine Lights.

If there are no Lights, there is no Love. If *Allah's* Beauty *Oceans* can't be seen, no Love comes to His servants. *Souls* know that, and therefore they are asking for those Divine Lights. Through them, those *Oceans* become visible, and *souls* should be satisfied.



- II -

The Love of Those Whom You Love

The Nature of Love Sweetness

Whot is the way to make the life of monkind
sweet?

Sweetness comes from love. The more love you use
in your life, the sweeter it will be. If you don't use it, your
life will be tough and rough. Tough means tasteless and
difficult. It will be like wood and have no taste. Someone
who never tastes love is like dried wood.

When love comes to nature, nature turns green
and gets its colors. Love goes through flowers, it goes
through fruits. When love reaches them in springtime,
they start to laugh. So when they take love, they give love.
That is why monkind runs to the greeneries of nature,
to look and to smell it. Nature gives monkind love and
monkind gives nature love. They take this love from their
Creator. He gives His Divine Love to nature and nature
gives it to you and you love to get it.

You are the most important creature. You must
respect Divine Love more than any other creature. You

must give love to your surroundings. Everything around you is asking for your love. Mankind is the most important representative of Heavenly Love. You must be fountains of love, or springs of love, or taps of love, or rivers of love, or seas of love, or oceans of love.

Can a person be an ocean of love? Why not?

Temporary Love

Jesus Christ brought Divine Love. Many people have some of this love, but they are not increasing it. Those distinguished ones who came from heaven have been forgotten by mankind. Instead people are running after nonsense love, temporary love, zoo-love, animal level love.

The animal level love brings darkness, sadness, envy, jealousy, bad feelings and hell to mankind. We must improve and try to leave the love of animal level by reaching a noble, distinguished and Heavenly Love which belongs to the Divine Presence:

Can you reach It?

Then your love will be sweeter than honey.

You may be fed up when you eat a bottle of honey.

You will say: *"I am fed up with honey!"*

If I say to you, *"Eat one more bottle!"* you might be able to eat it.

But if I then say, *"Eat a third one!"* It will be tasteless.

That is not the kind of love that we are asking for, the kind which when you taste it a second or a third time its taste will decrease. We are asking for a love which when you drink from its stream you will ask for more and more and more. That makes your life sweet.

Divine Love

A holy man said to the Sultan (king) of Holiness:

"I drank a cup of Divine Love and I lost myself. Nothing else has a taste for me anymore. I'm drunk with the taste of love for Allah and the taste is never ending in me".

So Abu Yazid al Bistami, the King of Saints, heard this and said: -

"I'm also drinking, but I'm never getting enough. I'm asking for more and more and more. I'm never satisfied and I'm in endless sweetness and refreshment of the lovestrems. It gives me more refreshment and my body is getting younger and fresher and more alive. I'm not getting older, but younger. I'm not approaching death, I refuse to die. My body does not accept death. Death is escaping from me. Death runs after people who have not tasted the real love of the Lord Almighty. We, who have tasted and reached the lovestrems, never die".

They have an everlasting life. They will reach the One they are in love with. He is preparing a special world for them, a private life. There you will be like a shadow amongst people while your real being will be in a distinguished private world of your own. No stranger can come inside. There are no partners in that world of love. Everything there gives you true love and everything takes true love through you. You will be like a spring of love in that world.

The Mission of the Masters

All Prophets are bringing streams of love, but mostly people are running away from them. It is the same story today: that people are running away from Masters, running away from lovestrems. They are running after

miserable lives. Everything around you can give you a temporary love, but it will end quickly and leave you like dry wood.

So the mission of all holy people, of all *Masters* of sufi heavenly ways, is to give lovestreams to anyone who asks for it.

If a person eats something salty, he will want to drink water. He will be a lover of water. If someone lives in a desert, he will ask for water to drink. If he goes to sleep, he will dream about water. He will run from one spring to the next to drink.

If we feel Divine Love within ourselves, we will reach the stream of love and He will make you drink from His Divine Presence. Your life will be the sweetest life. Nothing from the miseries of people will touch you or take away the enjoyment and pleasure in which you will be. Nothing will take you away from your sweet world. This is a bitter world. Only the love of heavens: eternal life and love will give you a sweet private world without any partner, a world full of enjoyment, a beautiful world in which nothing can harm you.

"How can we Reach this World?"

I'm asking you to secretly ask the flowers, the trees and plants from where they are taking the love which makes them green. They will speak to you and say:

"We have Masters who are blowing it into us during holy months, holy nights and holy periods of day and night. It is a Divine Breath that makes us reach such sweetness, a Divine Love".

Every flower, every tree is awake the whole night, especially the third part of night, which is the most precious part of night: dawn. In this time a secret wind comes which

is blown by *angels* and holy people. They blow their love across the world. All plants in the forest are opening their hearts to that holy wind which reaches around the world every night. They take their love from there. Heavenly love, Divine Love comes through that wind.

Oh mankind! You are enjoying your physical body until the time of dawn, and then you are sleeping. Your tired body is like dead while you are sleeping. You are not opening your heart to that holy wind which comes every night. You are drunk. You are tired. You are finished. So the heavenly love does not have any effect on you. It never comes to you.

If you are really asking, this is the answer of the love of that wind which is blown by the Holy Ones and comes from the heavenly lovestreams through their hearts to us. That is why we are so lovely.

Hearts in Love

India is a continent full of wonders. I heard from *Masters* that there is a flower there, and if you reach it and carry it with you, people's hearts will run after you in love. Even if you are 80 or 90 years old, people will give their love if you carry the flower. That is in India. It is so difficult to reach that flower because under it terrible creatures and cobras are on alert. They never want anyone to take that flower.

Masters told me about this, and they also informed that if a person is present at the time of dawn, having prepared himself for Divine Presence, that Holy Breathing will come to him, surround him and dress him with streams of love, so that anyone who looks at him will love him, will love her.

Instead of running after that flower, you can reach the lovestreams. If you do it for 40 nights, people's hearts

will start running to you in love and your life will get sweeter and sweeter and sweeter. It will be a sweet life.

"What is the Reason of Suffering?"

What is the medicine?

What is the way of reaching the medicine?

I think it is clear.

Try it. So many people have tried it and found that it is correct.

As long as you have given your valuable time to come and listen to a Master, I am giving with my authority some of that Divine Love into your hearts. So look after that love, so that it doesn't disappear. Look after it like you would look after a precious plant. Look after the love tree and let it grow up and cover you into a special world of love streams here and hereafter.

Even more than love streams you will reach oceans of love, endless oceans of love. You will swim in it. It will not kill you like the oceans here. No! It will give you more sweetness, more enjoyment, more refreshment, more peace, more love.



The Eyes of Love

If a man loves a person, he never sees any disliked thing; every thing is perfect, his features, his speaking and actions. By practicing, you may be on that station. Like *Layla* and *Majnun*, he loved everything belonging to her, her dogs, her village, including even the stones.

Perfect love results in looking to a person and seeing all perfection. For a lover, nothing can be disliked in his beloved. If seeing people in perfection, we will like them. Because everyone is unique in His creation, there is complete and special perfection with him. Even physically, each one is an individual. This is from Allah's endless power, to make everyone on the top.

Looking with these eyes, hearts came down to at least be friends with everybody. Then everybody also comes to us with friendship, and friendship leads to love. As much as we are loving people, we are strong in love for the Lord. Look every time at people's perfection and search for their good actions. Allah orders, don't look at people's faults, it brings you to hate and enmity. You will come down to these some faults. You must keep your eyes.



The Beckoning of Allah

Allah Almighty is calling His creatures to His Divine Love, and He uses those who have been touched by that love as a means for His taking the hearts of others back towards Himself. When that love has touched you, you will feel compassion stirring in your heart, a compassionate love that is contagious.



The Awakening of Love

Love is lovely to the Lord and to His servants. If you do anything with love it should be accepted by your Lord, and He should make it tasteful for you. If you love your work it will be easy for you to do, if not, it will only be a burden.

The Lord says:

*"I am not in need of your worship,
I am only seeking the love with which it is offered."*

Oh servants of the Lord! Oh believers! You must not overlook this point. Don't be like slaves rowing in the galley of a ship. If you pray, you must pray with love not by force, as if a slave driver were standing over you with a whip! Allah never appreciates such forced devotions.

Allah has asked us to engage our bodies in His worship and in service to His creation through charity and good deeds, but:

What must be the fruit of those actions?

If the fruit is not love it is a bitter fruit and is rejected.

If our worship causes Love of God to grow in our hearts, then we must keep to that practice and continue on our way. And if we are keeping the company of a spiritual teacher, and find that through keeping his company love of God is awakening in our hearts, then we must follow him closely.

The love of God is not easy to attain, for we cannot imagine Him; therefore, He Almighty has made the Prophets apostles of His Love.

Who represented the Prophets after their lives on Earth?

Those who evoked such love.

The Prophet ﷺ described them:

"Those who see them are reminded of God".

He who thirsts for Divine Love must seek out such people.

Seek to Improve Every Day

Our Lord has given us an instrument that measures not your blood pressure but our "love pressure" and our goal is to make it high! Yes, seek to improve with every new day, for the Holy Prophet ﷺ said:

"Whoever does not improve with each day is losing ground."

What does this mean?

What is intended is that you fill your worship with ever more love of your Lord, so that He will observe:

"My servant has sent Me more love today than yesterday."

One of our GrandSheikhs summarized perfectly what I am trying to say:

"An atom's weight of love is worth more than seventy years' worship without love".



The Benefit of a Master

In their inner life, people are in need, and with their souls they are in contact with my soul, so they come to me. I am doing nothing with my followers, I am only sending Divine Power to them without their knowing, which works

through their personalities without harming them.

The benefit of a Master is that he takes away bad characteristics in order to give good attributes to people. It needs a gardener to look after fruit trees and make them perfect.

Masters give perfection to *murids* (disciples). To be like the Master is the perfection of a *murid*. As much as you imitate your Master, following him step by step, you are going to be on the same level, but you are on imitation of him. I am making *murids* follow me through their hearts, with love. I am not using force, but the power of Love.



The Task of the Masters

My task and the task of all those who are on my level is to make you believe. This is the task of the Masters. It is not possible to believe in something without believing in someone. For, in order to listen the heart must be open.

Whoever listens believes in someone and believes that this person can teach him what he cannot know, see, reach or be by himself. Such belief brings you the love of the one to whom you are listening.

By believing, you learn how to love.

By believing, you learn to obey.

By loving, you are on the way to obedience. For true obedience is not possible without love. Whoever is forced to obey will never obey, and true obedience leads to the Divine Presence.



Love and Obedience

The love of the believers, of the Saints, of the Prophets, comes from the love of God. At first God loves them, then His servants love Him.

When does this love come to us?

When we begin to obey; you will not become aware of love before beginning to obey.

When you dig, you find water. It is the same with obedience; it is like digging in the heart.



A Little Bit of Love

With each meeting we put a bit of love into each heart. For, when there is a little bit of love in someone's heart, he will not leave the one who gave him this love, even if he does not listen to what is said, even if he does not keep to it, even if he does not act accordingly.



Divine Feast

Our GrandSheikh used to say: *"To be in the presence of loved ones is a great good fortune."*

This is a Divine Feast, and all those present have been invited from pre-eternity when the souls were gathered in the Divine Presence to pledge their eternal warship and loyalty to their Lord. At that time those who were destined to meet in love in this World were gathered near to one another, and it is for this reason that their hearts are drawn together in this world.



Divine Love

A River Runs to an Ocean

The Lord is One. He created all of us and planted His Divine Love in the very yeast of our being.

You must know that: although that love may be temporarily covered, it is running through our hearts as a river runs to an ocean. It may manifest only as temporary human love, it may even seem to disappear completely, like a river that flows under a mountain, only to re-emerge on the other side. But there can be no doubt that our Lord has placed in every heart a current that flows irresistibly to His Love Oceans in the Divine Presence.

Allah says:

"Oh My servants, as I have given you of My Divine Love, so have I given it to all creation; so spread your love to everyone, that you may be in harmony with My will."

To perceive the beauty in all creation you must transcend outward forms and shapes and pass to meanings, eternal spiritual realities, as forms are limited and limiting, whereas spiritual realities are Oceans, endless Oceans of Contentment. To arrive at those Oceans will bring you inner peace.

The Levels of Love

There are levels of love along the way. Their quality is different, according to their nearness to the goal, the Absolute Love Oceans of our Lord. When one has reached that goal he may take any amount of harm from others and still love. He may say: *"I love you for the sake of my Lord, not for any other reason. That love will never change or diminish, as no matter what you do your Lord's love is with you, and therefore I love you, too."*

We are trying to reach that point, but it is difficult. We are tested, and that is an opportunity for us to advance. Holy people have advised us that rather than avoiding all ill-mannered and badly educated people, we should mix with them and establish contact with them, that they may benefit and that we may test ourselves and gain thereby.

Hearts Open to Divine Love

The Holy Masters have promised me that whoever sits with us and listens with his heart full of love, being receptive to Divine Love, must come to the same level: their hearts must open to Divine Love.

The Masters are not going to abandon us, and we are not going to turn from them, as our hearts have been bound with the strongest bond: the bond of Divine Love, that strongest relationship that exists between the Creator

and His creatures.

If the love that is with me was only transitory love, you wouldn't sit with me for even one moment. But the love that is with me is real, permanent and divine; and I extend rays of it to your hearts in my association to awaken permanent love in you. This is a love they will never forget, that will blossom in your hearts. I am asking permission from my Lord to spread His permanent Divine Love to the hearts of all people. The time is approaching when we hope that permission will be granted.



Is Only Love Enough?

Our Grand Sheikh was telling this *hadith*:
One day the Prophet ﷺ was giving a sermon when one Bedouin came to the door of the mosque and shouted:

"Oh Prophet ﷺ, when is the Last Day coming?"
There was no answer, so he called out again and still again.

The Prophet ﷺ was waiting for Allah to provide him with an answer, as only He knows when the Last Day is. Then the Angel Jibril (Gabriel) came to him saying:

"Ask him what he did in preparation for the Last Day."
The man replied:
"Muhammad ﷺ, I love you and I love your Lord, nothing else, only this."
Then Jibril told, Muhammad ﷺ:

"Answer him that he will be with you and your Lord like two fingers together. Everyone who loves another must be with him on the Last Day."

On hearing this, Abu Bakr asked:

"Oh Prophet ﷺ, is not action a necessary condition, is only love enough?"

He answered:

"No, ya Abu Bakr! Actions are not a condition, important is love. Everyone will be with his beloved friend."

If one is conquered by his nafs and his actions are bad, but he loves good people, not loving bad people or his own bad actions, then he will benefit from his love.

When Abu Bakr heard this answer, he prayed two rakats in thanks to his Lord, and said:

"Oh Prophet ﷺ, I never heard such good news as this till now."

Look at the humbleness of Abu Bakr, no one can reach to his station.

"Until now my heart was in knots which I could not untie. Your hadith untied them just now. I am satisfied, absolutely at peace in my heart. In this life I can't be patient one moment without your presence. I was thinking, if actions are a condition to be together in Paradise, how could I be with you? Where are my actions compared with yours?"

And where are our actions compared with Abu Bakr's? Therefore the Prophet ﷺ has given sweet words to people. In Islam there is no higher thing than love.



To Love

Everything that occupies your heart and keeps you from your Lord makes your heart impure. You must try to keep everything away from your heart, but Allah. We say that the heart is for Allah alone. Man is created for the love of Allah Almighty.

Any time you put your love in this *dunya*, it will be wasted. But if you put your love with Allah, with the Prophet, with your Sheikh, or with your fellow Mu'mins (Believers), you may find that love here and hereafter; it is never going to be wasted.

Love is the most precious, most valuable, most expensive thing, that the sons of Adam have been given.



To Love What Belongs to the Beloved

Love is best. This is the way of all Prophets and Awliya (Saints). They love Allah Almighty, and for His sake they love all His creatures. Real love is to love all things belonging to the beloved.

There is a story about Layla and Majnun: He became crazy (*majnun*) for her love. Everything belonging to Layla was lovely to Majnun, even stones and trees!

It must be this way with love for Allah Almighty. Everything belonging to Him must be lovely to one who loves or his love will not be true.

Therefore, every Prophet was ready to sacrifice his soul for the servants of his Creator. All Awliya (Saints) are also following that way. They are looking to servants of

Allah with mercy. Not one of the Saints bears any hatred for his fellow servants even though they may be sinners.

This way will win victory.

In Need of Love

Now we are living in a time when enmity and hatred are reaching their highest degree. People are in need of love. Not the sexual kind; this maybe found in animals even more than in people. Love is a grant from Allah Almighty. Some keep it in a precious place, and some put it in a dirty place.

Now all people are in need of love for their Lord alone, and we must ask our Lord to give us love, more love. When love comes, so does mercy. The attribute of souls is love. Souls are living in love-oceans.



Connection to the Source

How it is possible to open up your heart to your fellow man?

Your hearts must meet in the heart of one of Allah's Saints, for in their hearts is Divine Attraction, and it is that power which enables them to be a medium for the binding of hearts. If there is no connection to the Source of all love—the Lord of all beings—then no really durable familiarity can develop between people, only the commonplace surface familiarity that is so easily disregarded when self-interest intervenes.

The Lord sympathizes with His creatures, and

whoso hos received o roy of that ottribute moy find his heort inclining towards people. This fomiliority is o tronsmission from heort to heort.

Fomiliority with our fellow men is only the first level upon which fomiliority is mode monifest, for the truly loving *soul* evokes offection even from wild onimols.

Once I wos with my *GrandSheikh* in the countryside. As we opproched the house of the person we hod gone to visit, o yellow dog storted to rush ot us with his toil curved between his legs like o scorpion. i thought that we would be torn to shreds, but then, os the dog came withln cleor sight of us, his whole ospect chonged (even though *GrandSheikh* hod never been there before, ond therefore, the dog did not recognize hlm in the ordinary sense of his being o frequent visitor) ond he begon to wog his toil. Then the dog opproched ond *GrandSheikh* rubbed his heod. At this the vicious guord dog took on the ospect of o frolicking puppy, rolling on the ground and proncng about.

Then *GrandSheikh* exploined to me:

"He recognized me. I am no stranger to anyone".

Even ferocious lions moy become pussycots in the presence of the receptocles of Divine fomiliority.



- III -

The Love of Those Actions Which Lead Me To the Love of You



- (a) -

In Silence

During the day or at night, take o both, sit quietly
and soj in silence:

"My God, I have left everything,
everything, except You.

Now, I am with You.

I know that You will never leave
me, that You are always with
me.

But I am not with You and now I
would like to be with You, if only
for a little while. A while, my
God, I will sit with You, looking
at You, listening to You, doing
what I do only for You, and being
only for You."





- (b) -

To Return

People pass their days coming and going, but in the evening everyone returns to his or her darling. The Lord asks you to be with Him Alone, even for just five minutes in an intimate time of the late night. Who turns to his Lord in the night will find Him near, and will be able to rely upon Him even in the midst of great and terrible events.



- (c) -

Recite: Ya Wadud

All creatures appeared through Allah's Divine Love. He loved them and they appeared; therefore everything in existence carries its share of Divine Love in it.

The electrons of atoms turn around the nuclei with the speed of light, because they are alive with the Divine Love Power that their Lord has granted them.

It is Allah who, through His Holy Name 'Ya Wodud' (the All-Loving) gives His Divine Love to everything in the Universe.

Those electrons spin at such high speed around the nuclei because they are drunk with Divine Love. That is how the influence of that Love is manifested by them.

Through the Divine Name, 'Al Wodud', real, never-changing, permanent love is granted to us by the Lord.

When we say 'Ya Wadud', we are opening ourselves up to that Divine Love, asking our Lord to awaken that unlimited and eternal love.

I have been ordered to teach and advise people to call on our Lord, saying:

"Ya Wadud"

As this will enable the sincere to obtain real love of their Lord Allah Almighty and to love everything around

themselves for the sake of the love the Creator has far all of His creation.

This love is the essence of all success in the way of spiritual purification.

To realize that love, to come into contact with the Divine Love Oceans, is the challenge and fulfillment of human existence.

We seek to awaken permanent love.

Practices, prayers and rules are of no use in our time without that love, because the *ego* easily attaches itself to practices and uses them, so that they only serve our vanity.

Note about this Practice

Wadud: Attribute of the divinity that refers to the Divine Love. "Al Wadud" means "The All Loving" or "The One coming to us with love". "Ya Wadud" - invocation asking for the Divine Love- means "Oh Lover!". To repeat the name "Ya Wadud" is a way to remember God.

The Prophet ﷺ said, "If My servant mentions Me in himself, I will mention him in Myself."

Dhikr (remembrance of God) can be done both, silently or aloud. In the understanding of the people of Sufism, *dhikr* is essential because it is the primary means for conveying the seeker to the Presence of God. Imam Ghazali said, "You must know that Allah removed all the veils of ignorance and brought people to the state of vision through their continuous *dhikr*. The first stage of *dhikr* is the *dhikr of the Tongue*, then the *dhikr of the Heart*, then the *Appearance of the Divine Presence in the reciter of dhikr, making him no longer need to do dhikr*." That is why our Naqshbandi Masters have chosen the *dhikr* of the heart. Moreover, the heart is the place where the Forgiver casts

His Gaze, and the seat of belief, and the receptacle of secrets, and the source of lights. If it is sound, the whole body is sound, and if it is unsound, the whole body is unsound -as was made clear far us by the Prophet ﷺ."



* Adapted from "The Naqshbandi Sufi Way" by Sheikh Hisham

Kabbani.



- (d) -

To Give Love

Everyone has a circle of friends, relations, acquaintances. Starting from those closest to us, our wives or husbands, parents and children, brothers and sisters, we must be generous in giving of our permanent love, making peace with them.

Giving of our permanent love is the most important practice for our time. The lower self of man, the selfish ego, never wants to give permanent love to anyone except himself. But Man has been created to love all creation, as he represents his Lord on Earth and has the greatest reservoir of Divine Love within him. He can be a great means of expression for that Divine Love in this world, a fountain of love that every creature may drink from.



- (e) -

Looking

Now I am sitting with you. If I look at you (and everybody) as the creatures of my Lord, like unique and perfect fruits of the excellent creation of my Lord, looking to you as one would look to a rose or to a fruit tree then I am sitting in the garden of paradise, and from all comes inner peace to my heart. If we can look to each other in such a way, we would reach not only acceptance and tolerance, but familiarity and affection, and finally, love and peace.





Thanks

Thank you for listening: my heart is overflowing with
mercy and love for all people, here and everywhere...



GLOSSARY*

Abraham: From him descend the three Semitic religions (Judaism, Christianity and Islam). Judaism and Christianity come from Isaac –son of Abraham and Sarah-; Islam descends through Ismael –son of Abraham and Agar-. Abraham and Ismael reconstructed the ancient temple of the world: the Kaaba situated in Mecca, Saudi Arabia.

Abu Bakr: Born in the year 53 (b.h.) -570 of the Christian calendar- and passed away in the year 13 (a.h.) -634 of the Christian calendar-. He was the first Caliph (Representative) of the Holy Prophet Muhammad and inheritor of his inner teachings. The Holy Prophet said: "*Never was anything revealed to me that I did not pour into the heart*"

* The current glossary has been made based on the following books: "*Mercy Oceans' Hidden Treasures*", by Mawlana Sheikh Nazim Al Haqqani, Turkey, 1981; "*Power Ocean of Love*" by Mawlana Sheikh Nazim Al Haqqani Naqshbandiyah, Zero Productions, London 1993; "*Servanthood and what it is*" by Mawlana Sheikh Nazim al Haqqani Naqshbandiyah, Damascus, 2001; "*The Secret of Secrets*" by Hadrat Abdul Qadir al Jilani, The Islamic Texts Society, Cambridge, 1992; "*Viaje al Señor del Poder*" by Muhiddin Ibn Arabi, ed. Sirio, Spain, 1986; "*Los Sufis de Andalucía*", by Muhiddin Ibn Arabi, ed. Sirio, Spain, 1990; "*Tratado del Amor*" Muhiddin Ibn Arabi, ed. Edaf, Spain, 1996; "*En brazos del Amado*", by Mawlana Jalaluddin Rumi, ed. Edaf, Spain, 1998; "*El Memorial de los Santos (Tadhkirat ul Awliya)*" by Farid ud Din Attar, Ediciones Del Peregrino, Rosario, Argentina, 1994; "*The Naqshbandi Sufi Way*" by Sheikh Hisham Kabbani, Kazi Publications, Chicago 1995; "*Angels Unveiled. A sufi perspective*", by Sheikh Hisham Kabbani, Kazi Publications, Chicago 1995; "*The Unveiling of Love*", by Sheikh Muzaffer Ozak al-Jerrahi al-Halveti, Inner Traditions International, New York, 1981; "*El hombre de luz en el sufismo iraní*", by Henri Carbin, ed. Siruela, Spain; "*La última barrera. Un viaje sufi*", by Rashad Field, ed. Traquel, 1994, Argentina.

of Abu Bakr": *"Abu Bakr does not precede you because of much prayer or fasting, but because of a secret that is in his heart"*.

Abu Yazid al Bistami: He was born in Bistam, northeast of Persia (Iran), in the year 186 (o.h.) and passed away in 261 (o.h.) -875 of the Christian calendar. The sixth Sheikh of the *Naqshbandi Tariqat*. Once he said: *"I made four mistakes in my preliminary steps in this way: I thought that I remembered Him, that I know Him, that I love Him and that I seek Him, but when I reached Him, I saw that His remembering of me preceded my remembrance of Him, that His knowledge about me preceded my knowledge of Him, that His love towards me was more ancient than my love towards Him, and that He sought me in order that I would begin to seek Him"*.

Adam: The first created man, the father of mankind, the first prophet. It is said that paradise was empty when Adam was created. He was in the Gardens of Eden and he was feeling lonely because there was no one like himself there. He was longing and missing something, but he didn't know what it was. Paradise is full with perfection, but his feelings gave him the sign that there was still something missing. Then, while he was sleeping, Allah gave Eve to him (peace be upon her). When Adam opened his eyes Eve was sitting close by. The beauty of all future generations of women was expressed in Eve. She looked like the full moon. So when Adam saw her, he realized that paradise was complete, it was perfect. Adam and Eve in their beings they are mankind. They are all equal in their ranks in Divine Presence.

a.h.; see "Hijra".

Akhira: The hereafter.

Al Ghayyur: Attribute of the divinity that indicates the jealousy of God or the jealous God. It is said that the understanding of this divine attribute is based on the knowledge that all goodness in life comes from Allah. And the Divine Jealousy would be the indicator that the mon has turned towards something different than Allah Almighty. Ibn Arabi explains this attribute in the union of the mon with the woman: *"There isn't more intense union than the act of love. In it, the voluptuousness invades all the parts of the body, that is why the Sacred Law prescribes a complete bath after the act of love, because the extinction of the man in the woman has been complete in the moment of the ecstasy by the voluptuousness of the sexual union. Therefore, God is jealous of His servant. He doesn't tolerate that he believes that he enjoys something that is not Him. So He purifies him with the complete bath, in order to turn his vision towards the One in whom he has extinguished in reality, since there is no one but Him"*.

Allah: The One True God for whom there is neither partner nor one equal in the Heavens or the Earth. The Creator of all things, Who was never born and will never die. He is aware of all that happens in the Heavens and the Earth -even the movements of the tiniest insect in the darkness nights- He is with us wherever we go, and nothing can be hidden from Him Almighty. He created everything just to worship Him and He bids His creatures to follow those who have turned to Him with love (the Prophets and Saints) so

that they may perfect their obedience and servitude to Him Alone. He is the Most Merciful and the Most Beneficent and no one can know nor match the extent of that mercy and forbearance.

Amara: The spiritual treasure of the disciple given for safe-keeping to a spiritual master. Spiritual secret placed inside every human being. In the Book of Love, Amr ibn Utman declares: *"God Almighty created the Hearts 7000 years before the Souls, and kept them in the Garden of Intimacy. He created the Secrets 7000 years before the Hearts and kept them in the State of Union. God made the Souls to receive 360 glances of Grace every day, and to hear 360 words of Love. Every day He manifested 360 delights of the Intimacy to the Hearts. Every day 360 times He revealed the Beauty of the Secrets, so that they beheld all the things existing in the world of the Self, and they saw that none was so precious than them. And the vainglory and the pride appeared in them. That is why God judged them. He Imprisoned the Secret in the Soul; He confined the Soul in the Heart; He put the Heart in the Body; after He infused the Mind in all that. God sent the prophets with the commandments. Each one of them engaged searching their suitable place. God ordered them the Prayer. This way the Body devoted to the Prayer, the Heart attained Love; the Soul, Nearness; the Secret, had rest in the Union."*

Angel: Angels are honored, subtle beings created from light who serve their Lord. They exemplify the qualities of perfection, obedience, and dedication. They carry unlimited miraculous powers through which they can reach anyone in the blink of an eye to help and to heal, to serve and to console, to love and to be loved.

Angels take any form they wish in the physical world at any time or place. As crystal takes the form of the cup in which it is poured, angels can take the form of any creation which they visit. They have a mind and a heart, but no will and no desire other than to serve and obey God.

Angels worship day and night without fatigue. They do not need to sleep as their eyes never tire. They know no heedlessness. Their attention never wavers. Their food is glorification of God. Their drink is to sanctify and to magnify Him. Their intimacy comes from colling their Lord through hymning and singing His praise. Their enjoyment is to serve Him.

Angel Jibril (Gabriel): Gabriel is responsible to bring down the revelations to the Prophets and Messengers of Allah. Gabriel's name in the Divine Presence is Abdulloh, the servant of God. He is known by that name among the angels. He is one of the foremost among those brought near to God. Whenever God mentions a servant that is chanting and colling his Lord, He tells Gabriel, *"Praise that person because he is praising Me."* Gabriel then makes all the inhabitants of heaven praise that person. God has given Gabriel the responsibility to look after the needs of His servants on earth. God says to him, *"O Gabriel! Take care of the heart of My believer. Remove from the heart of My believing servant the sweetness that he experienced in My love. Let Me see how he will long for Me and whether his love is true."* Then He says, *"O Gabriel! Put back into the heart of My servant what you have taken from him because he is trustworthy. I am giving him more."*

Awliya (singular Wali): Saints; Friends of Allah. The

station of the Awliya is the station of knowledge of the Real by direct seeing.

b.h.: see Hijra.

Caliph: Representative.

Dergah: Meeting place of the *murids* (disciples) with the Sheikh (master).

Descendants of Adam: Mankind. The human beings, descendants of the first created man: Adam (see in this glossary).

Dhikr: Dhikr is the remembrance of God. It is the key to Divine Love. One of the ways of remembrance is by reciting the Divine Names.

The Prophet ﷺ said, *"If My servant mentions Me in himself, I will mention him in Myself."*

Dhikr can be done both, silently or aloud. The Prophet ﷺ said that Allah says, *"I am with my servant when he remembers Me and by his remembrance of Me his lips move."* Commenting on this hadith, Imam Nawawi said, *"Allah is with the one who remembers Him and calls Him in his heart, and calls Him on his tongue, but we must realize that the dhikr of the heart is more perfect. The rememberer made dhikr of the tongue in order to reflect the occurrence of the dhikr in his heart. When the love of Allah and His Remembrance overwhelms the heart and the spirit, the tongue is moved and the seeker brought near."*

In the understanding of the people of Sufism, dhikr is essential because it is the primary means for conveying

the seeker to the Presence of God. It is of three gradations reflecting the stages of the journey to the Divine Presence:

- (1) The dhikr of the common people by the tongue;
- (2) The dhikr of the special people by the heart;
- (3) The dhikr of the Elect of the Special by their Annihilation in their Dhikr, when they see the One they are Remembering are annihilated in His Presence.

Imam Ghazali said, *"You must know that Allah removed all the veils of ignorance and brought people to the state of vision through their continuous Dhikr. The first stage of Dhikr is the Dhikr of the Tongue, then the Dhikr of the Heart, then the Appearance of the Divine Presence in the reciter of dhikr, making him no longer need to do dhikr."*

That is why our Naqshbandi masters have chosen the dhikr of the heart. Moreover, the heart is the place where the Forgiver casts His Gaze, and the seat of belief, and the receptacle of secrets, and the source of lights. If it is sound, the whole body is sound, and if it is unsound, the whole body is unsound - as was made clear for us by the Prophet ﷺ (Sheikh Hisham Kabbani).

Dunya: Literally "law", the world, the worldly life.

Ego: Illusory consciousness of our Self. The consciousness in a state of identity with the essence belongs to our real Self; the consciousness in a state of identification with the personality, belongs to the ego.

Fasting

It is said that when Allah asked the ego, *"Who are you?"* The ego answered, *"I am myself, and you are yourself"*. So Allah Almighty ordered for him to be put in the fire for

one thousand years, then took him out and asked him the same question and the ego replied, "*You are you and I am that one*". So he was ordered to be put in the cold hell for one thousand years, then he was asked, "*Who are you?*" and he answered in the same way as before. Then he was ordered to be put in the valley of hunger for one thousand years, then he was again called and asked, and he replied, "*You are my Lord, and I am your servant.*" So the Prophet ﷺ brought the order from Allah for fasting. The ego comes down, and says, "*No longer am I claiming to be Lord in front of you. I am your weak servant, and you are my Lord*". The one who can't control himself is terrible and dangerous. Fasting gives you the capability to put control on your ego.

The wildest creature

There are two possibilities: the manifestation (ithbat) of the ego or its vanishing (ifna). The murid (disciple) should decide between one of these two: to be with his ego or to be with the Lord. The ego is the wildest and most disobedient creature ever created.

The test

The nafs are a test for humankind, so that they may win high stations, or not. Who resists reaches to higher Maqams (spiritual stations). You must accept all people. If someone is tied to their nafs, we may easily see their bad side. But you must forget that and look inside. If Allah did not give value to that person, he would not have created him. It is not the way to find someone's bad things and to bring them out. Don't think that in the presence of Allah you are more valuable. All people are against each other, but in reality they are all the same.

What is the ego for?

Our ego is not for harming ourselves. No! It is like an electric cable without the protective covering. It may harm you. If you ask "*why is that harmful wire inside?*" And if you take it out from the plastic, it would have no more use, and you would have lost that huge power. Our ego is such a big grant from Allah Almighty. The Prophet ﷺ was saying that it is your horse that you may ride on, to wherever you want to reach. Allah Almighty is saying, "*Use your ego, and come to Me*", but when you ask to enter in the Divine Presence of your Lord, He will say "*leave your horse outside, then come.*" Your horse is your ego. No creature is more powerful than our ego, and no creature is more useful also. It may take us from the lowest level to the highest. It is so dangerous and powerful, and its work is so important. No other means may take mankind from the lowest level to the highest. No one understands. That important ride was not granted to you only for it to eat, drink and enjoy. No! The Sultan is expecting that your ride on it and come to Him. (Mawlana Sheikh Nazim)

Grandsheikh: Sheikh whose spiritual station is over the other Sheikhs.

Hadith: Prophetic tradition. Verified reports of the sayings and practices of the Holy Prophet Muhammad ﷺ, that were transmitted by unbroken chains of traditionalists and were collected the next century after his lifetime.

Haqqani: The Truthful One, the one who reached the station of Reality and Truth (Haqq).

Hijra: Literally emigration. It shows the beginning of the

Islamic calendar [that is why the dates are divided in "before hijro" (b.h.) or "after hijro" (a.h.)]. It is when Allah ordered the Prophet Muhammad to emigrate from Mecca to Medina. During the journey, the Prophet and Abu Bakr took refuge in the cave of Thaur (Saudi Arabia). It is said that the secret of the emigration consists in what happened inside of that cave, where the Prophet transmitted all the inner teachings from his heart to Abu Bakr's heart and it is related with the origin of the mystic way.

Himmah: Energy, determination, spiritual aspiration.

Ibn Arabi: He was born in Murcia (Spain) in the year 560 a.h. (1165 of the Christian calendar) and died in Damascus in 637 o.h. (1240 of the Christian calendar). Ibn Arabi's father -Ali ibn Muhammad ibn Arabi- went to Baghdad when he was old. His most fervent desire was to leave descendants when he died. He went to see Sheikh Abdul Qadir al Jilani and asked him to pray God to grant him a child. The Sheikh secluded and was in a state of deep contemplation. When he returned he informed Ali ibn Muhammad: "I have examined the world of Secrets and was revealed to me that you will not have descendants, so stop trying it". Although the old man was down he didn't give up. He begged and insisted: "O Saint! For sure God will thank your prayers. I ask you to intercede for me." Sheikh Abdul Qadir al Jilani retired and once again fell in a state of deep contemplation. After a while he returned and said that although it was not in Ali ibn Muhammad's destiny to have a child, it was in his to have one. Would the old man accept the future son of the saint? His visitor accepted happily the proposal. Both men stood up, back to back, with laced arms. Later Ali

ibn Muhammad reported this situation: "When I was back to back with Abdul Qadir al Jilani, I felt something warm descending from the neck till the bottom of the spine. After the time I had a son and I put him the name Muhyiddin (the Reviver of the religion) as the saint had ordered." It is said that Ibn Arabi knew well the alchemy and knew the Secret of the Greatest Name of God that it is hidden in the Quran. It is said he was the Pole of the Knowledge as Jalaluddin Rumi was the Pole of Love. He wrote "The Covenant of Love", that says that the love is an energy that attracts every Being to its divine origin.

Ibrahim ibn Adham: He died in 165 a.h. (782 of the Christian calendar). He was born in Balkh (Central Asia) of Arab descent. He was born into a royal family and had become the King of Balkh. He repented of worldliness and became a wandering dervish. He lived a life of complete asceticism so that he became known as the King of the Ascetics. One day Ibrahim reached a well, he hung down a bucket and it emerged full of gold. He emptied it and descended it again, and this time emerged full of pearls. With good humor, he emptied it again. "O God!", he cried, "You are offering me a treasure. I know that You are Almighty, and You know that nothing of these can cheat me. Give me water so that I can make my ablutions."

Islam: Literally, surrender to Allah. A religion that is based in 5 pillars: 1) Declaring that there is no god save the One True God (La ilaha illa Allah) and that Muhammad is the messenger of Allah; 2) To pray five times a day; 3) To fast in the holy month of Ramadan; 4) To give a portion of the property annually to the poor; 5) To make the pilgrimage to Mecca at least once in a lifetime, if one

possesses the necessary material means.

Kaaba: The oncient temple for devotion in the world, in Mecca, Saudi Arobio. Re-established by the Prophet Abraham ond his son Ismael.

Layla: The story of Laylo ond Mojnun is the story of the relative love thot leads to the reel love. The legend tells that Mojnun, after hoving a glimpse of Layla, he spent the rest of his life looking for her. One story tells that when finolly Mojnun found Laylo, he hod lost all the interest in her, becouse his longing for her have been transformed in the longing for the love itself, ond for the Originator of thot love.

It hos been shown thot this story comprise o supplication to the Lord to leod us oll from imitation to verifcation, from metaphorical love to Real Love. By way of Laylo the Lord is reoched. From the idol we turn to the Everlosting. From the ascription of partners to God we come to recognize His Oneness. From metaphorical love we move on the Reol Love. Metophorical love is where o man hos an extreme offection for o woman ond loses himself in his beloved. However, metaphorical love leads to Real Love. While calling "*Layla, Layla!*" Mojnun was united with his Lord. We should pity anyone stuck with Loyla and not finding his Lord, becouse it means thot his Loyla veils his Lord. The reel nome of the legendary Mojnun was Qoys. He was given the nome -or rother, the nickname- Mojnun becouse of his love ond affection for Loylo. Such was his love for Loyla thot on arriving in his beloved's village he would kiss the eyes and feet of the villoge dogs, saying to those who tried to deter him from this behavior:

"Leave me alone. These eyes have seen Layla. These feet

have trodden where Layla walked. Eyes that have seen her and feet that have trodden in her footsteps are sacred to me and worthy of being kissed". To those who said. "*Layla is very ugly! Let us find you a prettier one*", he gave this reply: "*If you saw my Layla through my eyes, you would not be making me that kind of proposal*". (Sheikh Muzaffer Ozak al-Jerrahi)

Referring to Layla, the story shows different ospects of the searching of the Beloved Divinity, as the name "*Laylo*" is an abbreviation of "*la ilaha ill-Allah*", "there is no god except Alloh", pointing thot the seorch of Mojnun for Loyla was the searching for the tronscendent love behind the veils of the opparent.

Mahabba: Love.

Majnun: Literolly "crozy", see "*Layla*".

Maqam: Spiritual Stotion. Level or degree of neorness to the Divine Presence. It also refers to the ploc where the spiritual presence of o soint is.

Master: See "Sheikh".

Mawlana: Literally "Our Master".

Mecca: Holy city of Islam, where the *Kaaba* is (see glossory), main Muslim centre of pilgrimoge. Ploc of birth of the Prophet Muhammad ﷺ.

Minbar: Pulpit in the mosques to give sermons.

Moses: Prophet sent to the people of Israel. He was dressed

with powers and knowledge.

Mosque: Muslim temple of devotion.

Muhammad ﷺ: The Messenger of Allah Almighty who was sent as a mercy unto the Worlds. The last Prophet. He was born the 12 of the lunar month Rabi ul-Awwal in the year 51 before hijra (569 of the Christian calendar), in Mecca, Saudi Arabia. He passed on to the hands of his Creator on the same date as he was born in the year 10 a.h. (632 of the Christian calendar).

When God ordered the pen to write, the pen asked "*What must I write?*" and God said "*Write La ilaha ill Allah*" (There is no God except God). And the pen wrote "*La ilaha ill Allah*" during 70.000 of God's years and then it stopped. One day of God is like 1000 of our years. Then God ordered to write once more, and the pen asked "*What must I write?*" and God answered "*Write Muhammadur Rasulallah*" (Muhammad ﷺ is the Messenger of Allah). And the pen said "*O God! Who is this Muhammad ﷺ that You have put Your Name beside his name?*". And God said "*You must know that if it would have been for Muhammad ﷺ I wouldn't have created anything in creation*". And, then, the pen wrote "*Muhammadur Rasulallah*" during 70.000 years.

Mu'mins: Believers.

Murid: Disciple.

Nafs: see Ego.

Naqshbandi: "Nqsh" means engraving and suggests

engraving the name of God in the heart, and "band" means bond and indicates the link between the individual and his Creator. See "Naqshbandi Tariqat".

Naqshbandi Order: see "Naqshbandi Tariqat".

Naqshbandi Tariqat: Sufi Order inheritor of the Inner teachings of the Prophet Muhammad ﷺ. It takes its name from Sheikh Muhammad Bahaiddin Shah Naqshband, born in 717 a.h. -1317 of the Christian calendar- in a village near Bukhara (Central Asia).

There are 11 principles of the Naqshbandi Way: 1) Conscious Breathing: To be present with every breathing. To breathe consciously. Don't leave the attention even for one moment. Remember yourself always and everywhere; 2) Watch your step: While walking you must keep the eyes on the feet, and always remember the aim of each of our steps. Never forget that the goal is the inner freedom; 3) Journey Homeward: It is the journey towards oneself. To travel from the world of illusion to the world of Reality; 4) Solitude in the Crowd: to keep the internal freedom in all the outward activities. To be outwardly with people while remaining inwardly with God; 5) Essential Remembrance: to remember God in the heart always and everywhere (see *dhikr*); 6) Returning: to return to God, submitting to His Will. The only aim is to reach Reality; 7) Attentiveness: to watch the heart preventing bad thoughts or bad inclinations from entering it; 8) Recollection: to keep the heart in the Divine Presence continuously; 9) Awareness of Time: to make an account of his actions and his intentions; 10) Awareness of Numbers: to keep an account of *dhikr* in order to bring the heart into the Divine Presence of the One who is mentioned in that *dhikr*;

11) Awareness of the Heart: to direct the heart towards the Divine Presence, where he will not see other than his Beloved One. It means to experience His manifestation in all states.

Nur: Literally "light", indicates the Divine Light. The Holy Quran says "Allah is the Light of the heavens and the earth" (24, 35). And the hadith of the Prophet ﷺ tells: "Allah has 70,000 veils of light and of darkness; if He lift them up, the radiance of His Face would burn everything within His Glance." Najm Razi stated: "If the light is lifted up in the sky of the heart taking the shape of one or several bright moons, both eyes close to this world and the other. If this light is lifted up, and in the inner being of a pure man, reaches the level of one or several suns, the mystic wouldn't know this world or the other, will only see his own Lord behind the veil of the Spirit; then his heart is light, his body is light, his material wrapper is light, his ears, his sight, his hand, inside and outside is light, his mouth and tongue are light".

Pre-eternity: Period before the creation of time.

Prophet: When the Prophet is mentioned is referring to the Prophet Muhammad ﷺ. See Muhammad.

Prophets: Deputies of Allah Almighty. They are 124,000 in number. Only 313 of them were also Messengers.

Rabia al-Adawiyya: She was born in humble surroundings and sold as a slave when she was a child, then she established in Bosra where she was known as a saint. The

date of her death sometimes is esteemed to be the year 135 (752 of the Christian calendar) and some others the 185 (801 of the Christian calendar). Once Rabia became very sick. They asked her which could be the reason: "I sinned Paradise", she answered, "and my Lord punished me". After her death, she was seen in a dream, they asked her: "How was it with the angels of the tomb, Munkar and Nakir?". She replied: "Those young men approached and asked me: 'Who is your Lord?' I replied: 'Go and tell God: with so many thousand and thousand of creatures You didn't forget an old and weak woman; how could I have forgotten You if You are the only one I have in all the world, so that You sent to ask: 'Who is your Lord?'".

Rakaat: One unit of prayer in Muslim prayer, consisting of standing, bowing and two prostrations.

Rumi: Mowlana Jalaluddin Rumi was born in Balkh in 1207, and died on December 17th of 1273 in Konya, Turkey. From a respected family, his father (Bahauddin) was an eminent preacher and theologian, known as the Sultan of the wise. It is said that when he arrived to Damascus, being a child, Ibn Arabi, seeing him walking behind his father, he exclaimed: "Praise be to God! An ocean walks behind a lake!"

Saint: see Awliya.

Satan: Being of fire (jinn). He was the Imam (Guide in the Prayer) of the Angels, owing to his state of continuous worshiping. But his inner reality came forth when Allah created Adam as his representative. Allah asked the Angels to prostrate before Adam and they obeyed, but

Shaitan (Satan) disobeyed because he only perceived the outside of man and he couldn't see the light of Allah inside of him. A *Sufi Sheikh*, *Abul Qasim al-Junaid*, relates that once he wished to see Satan, he was in the door of the mosque when he saw an aid man that was approaching. He remembers that while he was looking to him the horror invaded him: "*Who are you?*" he asked. "*Your wish*", he replied. "*Accursed*", he exclaimed, "*why didn't you prostrate before Adam?*" he asked. "*How can you imagine, Junaid, that could have I prostrated before someone that is not Allah?*" Satan replied. Junaid described that he had become perplexed when hearing the devil uttering these words. He remembers that in that moment he listen a voice from the battam of his heart that was saying: "*Now you must say: you are a liar, if you had been a real servant, you would have obeyed His Orders, you had never been able to oppose Him*". When Shaitan heard this words burst out a sharp scream: "*By Allah, Junaid, you have destroyed me!*" he exclaimed before disappearing.

Sayyidina: Literally "our lord", respected and hanarable way of referring to a Master.

Shaitan: See "Satan".

Sheikh: The one who has the mission to take his disciples to their Spiritual Stations.

The main indication of mastery is that when you sit with a master you feel a breeze of faith, spiritual pleasure. He does not speak except about God. He is always advising the good. You will benefit from being in his company as you benefit from his wards. You will benefit when you are

far from him as you benefit when you are near him. You must see among his disciples the picture of faith, sincerity, humbleness and piety (God-consciousness) and you must remember, when you are mixing with them, the highest state of love, truth and deference to others. You must see that his followers represent all different kinds of people.

The Sheikh

The *Sheikh* (Spiritual Master) must be deeply imbued with the knowledge of the religion externally and spiritually he must inherit from the *Prophet Muhammad* and all his predecessors the ability and blessing to guide the followers in the externals of the religion and its inner realities. He must be able to guide them according to their needs to the Divine Presence and the Presence of the *Prophet*.

Importance of Finding a Sheikh

In the *Naqshbandi Order*, the living presence of a connected *Sheikh* is essential. Through his physical and spiritual linkage to the *Prophet*, he establishes the disciple's connection. The disciple's obligation is to maintain his connection to his *Sheikh*, to hold tightly to the hand of the one within his reach. The *Sheikh* maintains the further connection to the previous *sheikhs* and to the *Prophet*.

The need for a Living Guide

If one is separated from his *Sheikh* by death or other circumstances, it becomes necessary to find a living guide who can complete the work of the first master. The path itself is not the goal, but the means to reach the goal. Holding onto the attachment to a master, who is no longer present, usually represents an unrealistic expectation and false hope. It may also be a manifestation of pride.

Qualifications of a Master

The master must have four qualifications: (1) He must be a scholar in all the obligations of the religion (knowing the Divine Law, the science of the Oneness of God and all the other conditions of faith); (2) He must be a knower (being in the level of the one that follows the Tradition *'Warship God as if you see Him, and if you do not see Him, know that He sees you'*, he must bear witness in his heart of the Oneness of God, he must know about His attributes by experiencing self-effacement in the Divine Presence; (3) He must be sanctified (he must have already purified himself, following the tradition *'Die before you die'*); (4) He must be authorized by his *sheikh* to give guidance (the permission must reach him through the chain of *Grandsheikhs*).

Sohbet: It refers to the association of the disciples with the Sheikh and to the discourses given by a *Sufi Master*.

Sons of Adam: See the expression "Descendants of Adam".

Soul: Its reality is beyond the human knowledge. It is an essence and can produce consciousness and intelligence. It recognizes itself and its Creator and knows spiritual realities. It exists independent of the body and does not accept division. It does not occupy space and it is matterless.

"The place of the human soul, the soul of life, within the body is the breast. That place is connected to the senses. Its business is religion; its work is to follow *Allah's* precepts. With these precepts *Allah* keeps the visible world in harmony and order. That soul is not separated from *Allah*,

its actions are from *Allah*: there is no separation between 'I' and *Allah* in its actions and devotions.

The place of the 'moving soul' is in the heart; its business is with the knowledge of the spiritual path. Its work deals with the first four of the Beautiful Names of the Essence of *Allah*. This soul can see the paradises of the angelic realm, its inhabitants, its light, and all the angels within it. The speech of the 'moving soul' is the speech of the inner world, without words, without sound.

The place of the sultan-soul, where it reigns, is the centre of the heart, the heart of the heart. The business of this soul is divine wisdom. Its work is to know all of divine knowledge, which is the medium of true devotion recited in the language of the heart. The benefit of the sultan-soul is the rapture and love that it feels watching the manifestation of *Allah's* beauty, grace, and perfection.

The station where the holy spirit reigns is the secret place that *Allah* made for Himself in the centre of the heart where He deposited His Secret for safekeeping. The state of this soul is described by *Allah* speaking through His Prophet: *'Man is My secret and I am the secret of man.'* Its business is the truth which is obtained by achieving unity; that is its work. It brings multiplicity into unity by continuously reciting the names of unity in the language of the divine secret. This is not an audible exterior language, only *Allah* hears the language of the holy spirit, only *Allah* knows its state. The benefit of this soul is the vision of the first-created creation. What it sees is *Allah's* beauty. To it belongs the secret vision. Seeing and hearing become one. There is no comparison, there is no resemblance to anything in what it sees. It sees *Allah's* attributes of might and wrath as one with his

attributes of beauty, grace and mercy". (Hadrat Abdul Qadir al-Jilani)

Sufi: The name Sufi is an expression derived from the Arabic word *saaf* "pure". The reason that the Sufis are called by this name is that their inner world is purified and enlightened with the light of wisdom, unity and oneness. Another meaning for this appellation is that they are spiritually connected with the constant companions of the Prophet ﷺ who were called 'the companions with the woolen garb' (wool in Arabic is 'suf')

Sufism: In Arabic the word *tasawwuf* – that refers to the discipline and method of the sufis that is why it is called *Sufism* – consists of 4 consonants, *t s w f*. The first letter, *T*, stands for *tawba*, repentance. This is the first step to be taken on the path. It is as if it were a double step, one outward and one inward. The outward step in repentance is in words, deeds and feelings: to keep one's life free from sin and from wrongdoing and to incline towards obedience. The inner step of repentance is taken by the heart. It is the cleansing of the heart from conflicting worldly desires and the heart's total affirmation of the wish for the divine. The second stage is the state of peace and joy, *safa*. The letter *S* is its symbol. In this stage there are similarly two steps to take: the first is towards purity in heart and the second towards its secret centre. Peace of the heart comes of a heart free of anxiety. Anxiety is caused by the weight of all that is material – the weight of food, of drink, of sleep, of idle talk. All this, like the gravity of the earth, pulls the ethereal heart downwards, and to free itself from this weight tires the heart. Then there are

lies – desire, possessions, love of family and children – which bind the ethereal heart to the earth and keep it from soaring. The way to free the heart, to purify it, is to remember *Allah*. The peace of the secret centre of the heart is achieved by cleansing the heart of each and every thing and preparing it to receive *Allah's* Essence alone, which enters the heart when that heart is beautified with the love of the divine. The means of this cleansing is the constant inward remembrance and recital with the secret tongue of the divine Confession of Unity *la ilaha ill-Allah* – there is no god but *Allah* –. When the heart and its centre are in a state of peace and joy, then the second stage, represented by the letter *s* is complete. The third letter, *W*, stands for *wilaya*, which is the state of sanctity of the lover and friends of *Allah*. This state depends upon inner purity. The one in this state of sanctity is totally conscious of, in love with and connected to *Allah*. *Allah* says through His Prophet ﷺ: *"When I love My servant I become his eyes, his ears, his tongue, his hands and his feet. He sees through Me, he hears through Me, he speaks in My name, his hands become Mine and he walks with Me."* When the truth comes and falsehood has vanished, the level of *wilaya* is complete. The fourth letter, *F*, stands for *fana*, the annihilation of self, the state of nothingness (to be empty of everything except *Allah's* Essence). The false self melts and evaporates when divine attributes enter one's being, and when the multiplicity of worldly attributes and personalities leave, their place is taken by the single attribute of Unity. (Sheikh Abdul Qadir al-Jilani).

Sultan: King.

Sultana: Queen.

Tariqat: Sufi Way. The heart of the External Law.

Tasbeeh (Literally "God's glorification"): Muslim string of beads used for counting in dhikr.

Ulema: Religious scholars. Men of external knowledge.

Wadud: Attribute of the divinity that refers to the Divine Love. "Al Wadud" means "The All Laving" or "The One coming to us with love". "Ya Wadud" -invocation asking for the Divine Love- means "Oh Laver!".

Yawm ul-Qiyama: The Judgment Day.

Zuhd: Renunciation of all worldly activity.

LIFE OF MAWLANA SHEIKH NAZIM*

Why to wait?

The circumstances of his renunciation of the world (*dunya*) are told as following:

Mawlana Sheikh Nazim had a brother that was a doctor. During the Second World War they called him for the army. One day a bullet reached to his heart and he passed away. *Mawlana Sheikh Nazim* had a special love for his brother. His death depressed him very much and made him realized that everything in this life has an end and is going to finish. In that moment he said:

"Why to continue in this dunya (world), in this life as a scholar, or a doctor, or an engineer if we are going to leave everything or everything is going to leave us and all of us we are going to go to Allah Almighty? So from now on let me go to Allah Almighty. Why to wait?"

* Based in the biographies by Sheikh Adnan Kabbani and Sheikh Hisham Kabbani.

So he followed the words of the Prophet Muhammad ﷺ:
"Live how much you live, you are going to die at the end and whoever you love, you are going to leave him/her or he is going to leave you; either you are going to die or he is going to die. But the one who loves Allah Almighty, he is going to remain with Allah Almighty, because Allah Almighty never dies."

Then he made 'zuhr', he left everything. He got the BS-degree in Chemical engineering of the University of Istanbul and he left it. He left everything behind him - people and family - and he turned his face to the Awliya (Saints) and Ulema (Scholars) asking for divinely knowledge.

His Lineage and Masters

Sheikh Muhammad Nazim Adil was born in Lamaca, Cyprus, the 21st of April of 1922 (the 26th of Shaban of 1341 a.h.). His lineage from his father's side traces its roots to the **Sheikh Abdul Qadir Jilani** (founder of the Qadiri Sufi Order). His lineage from his mother goes back to **Sheikh Jalaluddin Rumi** (founder of the Mevlevi Sufi Order, known as the Order of the whirling dervishes). And, through the lineage of his grandfathers, he is descendent of the **Prophet Muhammad ﷺ** (Hasaini-Husayni).

He received spiritual training from several masters. One of them, the **Naqshbandi Sheikh Suleyman Erzurumi**, was one of the 313 saints, which number^{*} is not exceeding, not decreasing. They are Rijalallah, men that Allah Almighty dresses to be His Khalifas (representatives)

^{*} Why they are 313? Because they represent the 313 prophet-messengers. Because from the 124,000 prophets that Allah Almighty sent, there is in between them only 313 prophet-messengers, and from this group of Awliyo (saints), everyone has a secret from one of these prophet-messengers from Allah Almighty.

on earth. They appeared in all period of time. They are since the time of Sayyidina Muhammad ﷺ until Yawm ul Qiyyama (Day of Judgment).

During his spiritual training, Sheikh Suleyman Erzurumi realized that he couldn't give him anything more, so he called Mawlana Sheikh Nazim and told him: "My san, I am stopping here, you are very high. Your himma (spiritual power and longing) is much higher than what I was expecting or than what I have. I asked Sayyidina Muhammad ﷺ spiritually: 'What shall I do with my san Sheikh Nazim, he has so much energy, he is so high, that I am not able to continue with him?'".

And Sayyidina Muhammad ﷺ told him spiritually: "His Amana (the trust that Allah gave to him), is not with you, is with the Sultan of Awliya at this time, that is now living in Damascus, Sheikh Abdullah ad Daghestani'. Send him there, he must continue under the hands of this Sheikh, he can control him and give him whatever you cannot give him".

And Sheikh Erzurumi told Mawlana Sheikh Nazim so, and he said:

"I just heard this from him. All my heart, my physical body, and my feelings were pushing me towards Damascus".

* Ad-Daghestoni¹ shows the place of birth of Grondsheikh Abdullah, in "Doghestan, Russia.

* Later, Grondsheikh Abdullah would say to Mawlana Sheikh Nazim: "My son, all your spiritual omona, all your spiritual realities are in my hands, and you are my son from pre-eternity to eternity, you are going to serve our Naqshbandi way, and on the Day of Promises you promised to be one of the Grondsheikhs of this Naqshbandi line which you will serve till Yawm ul Qiyyomo".

Mawlana Sheikh Nazim relates that in his first meeting with *Grandsheikh Abdullah ad-Daghestani*, he told him:

"O my son, we have power that in one second we can make our disciple to reach his station."

As soon as he said this -*Mawlana Sheikh Nazim* relates- he looked into my heart with his eyes. As he did so, his eyes became yellow, and then they turned to red, then to white, then to green and black. The color of his eyes changed as he poured into my heart the knowledge associated with each color.

The yellow light was the first and corresponded to the state of the heart. He poured into my heart all kinds of the external knowledge which is necessary for the daily life of people.

Then he poured from the stage of the secret, the knowledge of all forty orders which came from *Ali ibn Abi Talib*. I found myself a master in all these orders. While transmitting the knowledge of this stage, his eyes were red.

The third stage, which is the secret of the secret, is only permitted for *Sheikhs* of the *Naqshbandi Order*, whose imam is *Abu Bakr*. As he poured into my heart from this stage, his eyes were white in color.

Then he took me into the stage of the hidden, the station of hidden spiritual knowledge, where his eyes changed to green.

Then he took me to the station of complete annihilation, the station of the most hidden where nothing appeared. The color of his eyes was black. Here he brought me into the Presence of God. Then he brought me back to existence.

My love for him at that moment was so intense that I could not imagine being away from him. I desired

nothing more than to stay with him forever and serve him. When *Grandsheikh Abdullah* told me, "*My son, your people are in need of you. I have given you enough for now. Go to Cyprus today*", it was a terrible order for me, but in the *Sufi Way*, the disciple must surrender and submit to the will of his sheikh.

His Spiritual Way

One time *Grandsheikh Abdullah* told *Mawlana Sheikh Nazim* to go from Damascus to Aleppo on foot, a distance of about 400 kilometers, and to stop in every village on the way to spread the *Naqshbandi* teachings, the knowledge of *Sufism* and the knowledge of religion. It took him more than a year to go and return. Soon his name was on every tongue. Another time *Grandsheikh* told *Sheikh Nazim* to walk through Cyprus, from one village to another, calling people to *Islam*, to leave atheism, secularism, and materialism and to come back to God.

His first seclusion by the order of *Grandsheikh Abdullah* was in Sueileh, Jordan and lasted 6 months. When he finished it, the power and purity of his presence attracted thousands of disciples. Another time, when he was married and with two children, *Grandsheikh Abdullah* called *Mawlana Sheikh Nazim* to make another seclusion for 6 months in Baghdad, in the mosque of *Sheikh Abdul Qadir Jilani*.

The seclusions continued, which varied in length -from 40 days to 1 year- as in the degree of isolation from outside contact. Sometimes there was no contact, sometimes there was the small amount necessitated by performing the daily prayers in congregation or the attendance at circles gathering for lectures or *dhikr*.

Before *Grandsheikh Abdullah ad-Daghestani* passed away, he wrote in his will:

"By the order of the Prophet ﷺ, I have trained and lifted up my successor, Nazim Effendi, and put him through many seclusions and trained him in severe training and I am assigning him to be my successor. I see that in the future he will spread this Order through the East and the West. God will make all kinds of people, rich and poor, scholars and politicians, come to him and take the Naqshbandi Order, at the end of the 20th century and the beginning of the 21st century. It will spread all over the world, such that not one continent will be devoid of its sweet scent."

This vision, given 30 years ago, refers to the owner of the Secret of the Golden Chain of the Naqshbandi Sufi Order, Mawlana Sheikh Nazim al Haqqani*, the Sultan of Ascetics, the Unveiler of Secrets, the Saint of the seven continents, the Sun for all the universes. May Allah bless him and strengthen him in his holy work.

"If God, Almighty and Exalted, opened the Essence of His Divine Love, everyone would die from that love"

Mawlana Sheikh Nazim

* Spiritual station of the one who reached the level of Reality and Truth (haqq).

THE EDITION OF THE BOOK

The Blessings

Mawlana Sheikh Nazim gave his authorization and blessings for publishing this book during the month of September of the current year, in the city of Lefke, Cyprus.

The Discourses

This work has been made based in the selection of discourses of Mawlana Sheikh Nazim referred, exclusively, about "Iave".

The Structure of The Book

The organization of the discourses of Mawlana Sheikh Nazim in relation to the three levels of Iave that the Prophet Muhammad ﷺ was praying was inspired in the heart of Hamidah Tarres, during the month of Jumad al Awal (July) of the current year, when she was making the night prayer (Isha) in the *maqam* of Grand Sheikh Abdullah ad-Daghestani, in Mendaza state, Argentina.

Titles and Subtitles

They have been taken from words that integrate the discourses of Mawlana Sheikh Nazim.

When the title or subtitle is between quotation marks, shows that the discourse begins with these words.

Vocabulary of the Glossary

When a word is in *italic script* means that it has explanation in the glossary.

The names of the persons are in **bold script**.

If the name is in the glossary, it is in bold script and in *italic script*.

English and Spanish Verification

The idiomatic supervision in english language of the first part of the book was made with great acuteness and distinction by Aliya Martínez. The second half of the discourses were supervised by Afra Martínez with incomparable clarity and delicacy. Luis Bitetti checked faithfully some aspects of the glossary.

The idiomatic supervision in the Spanish language was made with remarkable fastness, rigor and devotion by Radhia Toscano.

The Construction of the Book

This book was possible thanks to the excellent work of Hamidah Torres that selected the discourses of Mawlana Sheikh Nazim from sources of original and varied provenance. She also translated the english texts to spanish and she made valuable contributions for making the biography of Mawlana Sheikh Nazim; likewise she had an active participation in other stages of the edition of the book (typewriting, correction and revision). But if something has an special merit, is the elaboration of the formidable glossary, made with texts of Mawlana Sheikh Nazim, Abdul Qadir al Jilani, Ibn Arabi, Jalaluddin Rumi, Fariduddin Attar, Sheikh Hisham Kabbani, Henri Corbin, among others, becoming in itself a book within other book; it would be a pity not to read, at least, the words "soul", "amana", "ego", "nur" and the names "Abu Yazid al Bistami", "Layla", "Rabia al Adawiyya".

The valuable contribution about general aspects of

the book made by Ahmad Casagrande and Khairiyah Siegel, always kept the devotional orientation of the sincere disciples.

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The editor

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"If God, Almighty and Exalted,
opened the Essence of His Divine Love,
everyone on earth would die from that love"

Mawlana Sheikh Nazim

